

The Temple Artisan

FEBRUARY, 1915

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Mysticism, Social Science and Ethics

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

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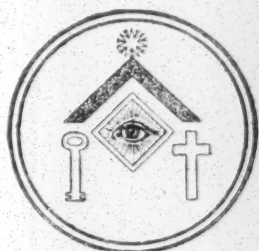
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No. 9

Behold, I give



unto thee a key.

MY SEARCH.

I sought throughout the heavens for God, in light of suns and moons, in all the waters of the earth and fires beneath; 'till spent with toil of search, despairingly I lay me down to rest.

I gathered and devoured the knowledge other men in search of God had culled and booked, then turned away distraught.

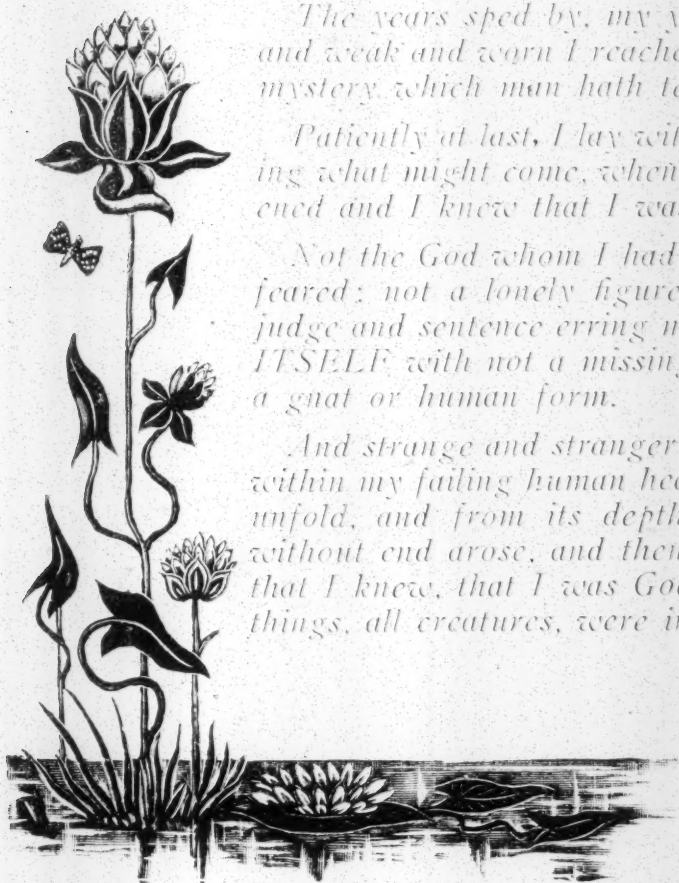
Everywhere were WITNESSES of God, but nowhere could I find that God for whom my soul had sought so long in vain.

The years sped by, my youth was spent, and old and weak and worn I reached the brink of that great mystery which man hath termed "Death's stream."

Patiently at last, I lay with fast closed eyes awaiting what might come, when lo! my sight was quickened and I knew that I was seeing God.

Not the God whom I had vainly sought, and even feared; not a lonely figure seated on a throne to judge and sentence erring man; but as the Universe ITSELF with not a missing star, a blade of grass, a gnat or human form.

And strange and stranger still, I saw as in a glass within my failing human heart, that single Universe unfold, and from its depths another and another without end arose, and then I knew, and marvelled that I knew, that I was God, in God, of God: All things, all creatures, were in me and I in them.



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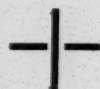
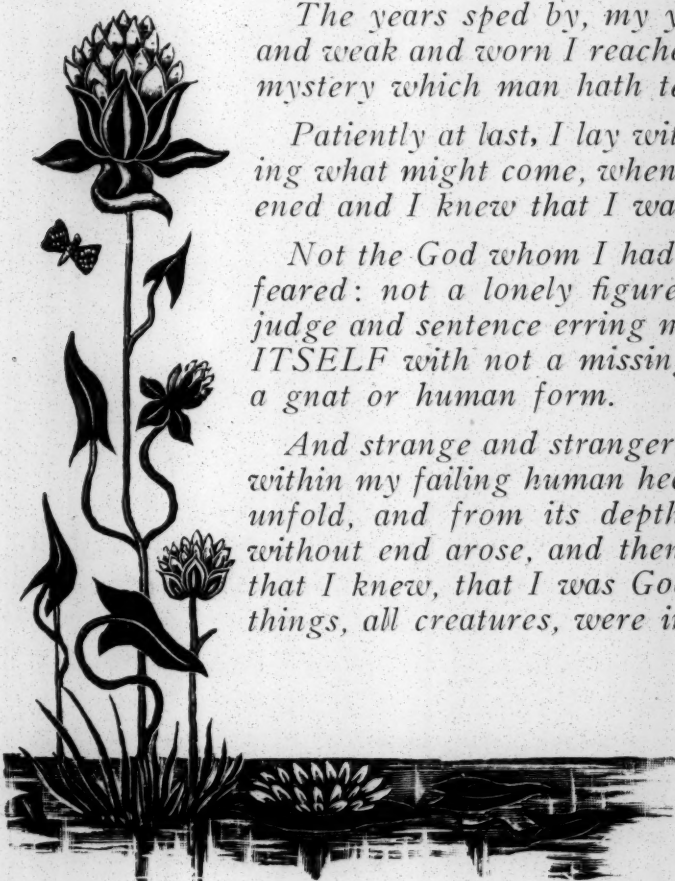
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RIGHTEOUSNESS.

TEMPLE TEACHINGS. OPEN SERIES. No. CXLX.

When man has attained to full mental and physical maturity, and some strong interior impulse impels him to reconsider and analyze all those features, phases, and conditions of life which have been instrumental in promoting what the world terms his successes—his pleasures, his power over weaker men, his self-gratification in any desired form—what then does life hold for him as a basis for unremitting effort in the days and years which are to follow?

If he has come face to face with his naked soul in that period of introspection, and perceives the rags and tatters lying at its feet or still clothing it,—the fag ends of his birthright which alone remain as the final results of all his past efforts; namely, satiation, disappointment, hopelessness, bitter contempt for the things, the methods, the means, the ideals of his fellow creatures—the men and women with whom he has been most closely associated in the varied experiences of his business and social life,—it may be that in some interval between those lines of mental action that the word righteousness falls upon his ear, or is whispered by his diviner Self, and forces him to a more just review of his life experience, and a fairer determination of causes and effects. In such an instance the purposeless future narrows before a man's vision and regret for wasted opportunities temporarily blinds him to all else.

Only then can he begin to comprehend the beauty, the desirability of Righteousness; the necessity of living up to some code of psycho-material, moral and ethical laws as that which is inculcated in the Ten Commandments, or to some other religious code of laws that has been handed down from father to son from time immemorial.

It dawns upon his consciousness that he has entirely misconstrued the purpose and the character of those laws, and that far from being the arbitrary, undesirable, crippling demands of a formerly cast off personal God, or of some dictator of a past age, they are simply the most beneficent, helpful, cleanest, all-embracing, and sane rules of life it is possible for human or divine mentality to invent.


He now perceives that aspiration—prayer—compassion, honesty, purity, self-sacrifice, regard for the rights of others, if religiously followed, would have built a foundation for an eternal structure of Peace, Usefulness, Unity; would have clothed that now naked soul with exquisite garments of Love, Hope, Faith, Wisdom, and Knowledge, and finally away down in the depths of his disgust and

abhorrence he cries out: "O, what a fool I have been; truly, I have bartered my birthright for a mess of pottage!"

A man or woman must have sunk to the state of swine, in order to be content to remain filthy in body day after day, when there is any possibility of cleansing that body, yet many men and women who are outwardly clean are content to remain in such a state of interior moral, mental, and psychical filth as the vilest animal would shrink from if able to perceive it.

In its last analysis, the word "Righteousness" means *cleanness*—purity of soul and body, and when one considers that such moral, mental and psychical filth as I have mentioned creates conditions of astral life which are analogous to the germs of disease and death which are developed by material filth he begins to understand and realize how desirable is Righteousness—cleanness—from every point of view he is capable of observing, and if he is not utterly lost to all interior and exterior decency he will turn face about, and like the Prodigal son, "arise and go to his Father"; that is, get up out of the mire and filth of his lower nature, look earnestly into the heights of his Spiritual Self, recognize the *wholesomeness*, the *cleanness*, the *beauty* and *truth* of a life guided by divine laws, and then set out in earnest to live by those laws, regardless of anything in the line of pity or contempt as shown by his whilom friends, and perfectly oblivious of the pain, the loneliness, the anguish which must inevitably come at times until his soul and body have been cleansed and purified from the results of his past misuse of life's greatest blessings.

Ah, truly, Righteousness should be the one aim and ambition of the human soul, for there is nothing else in the wide universe that justifies the bestowal of immortality upon man.

H—

THEOGENESES.

Commentaries on the Nine Stanzas of Dzyan given by the Master Maya to the Temple of the People for the New Humanity.

Stanza III.

1st Sloka (*Continued*).

"And Surabhi's teats will deliver four doves, each bearing a branch of the Sacred Ash for the help and healing of Maya's sons. Fohat will once more cross the line with another and mightier stride."

COMMENTARY.

In a fragment of a commentary on the Puranas it is related how one of the Rishis (Gods), Kashypa by name, by his wife Surabhi created the cows and buffalos. Symbolically Kashypa and Surabhi represent the masculine and feminine creative forces in action, the generative and productive powers of life. The bull and the cow are among the sacred animals, and they are worshipped even to this day in some of the far eastern countries as being physical representatives of gods and goddesses.

Some of the mysteries of one degree of the Great White Lodge are connected with Surabhi in its aspect of the universal World Mother. The milk drawn from the teats of Surabhi is the "Elixir of Life," which, figuratively speaking, is given the neophyte at the close of his journey through "the four paths"—typifying the four ages of man, childhood, youth, manhood, and old age; and his entrance upon the fifth, the period of his full initiation. This particular initiation is referred to in one of the early instructions of the Masters, entitled "The Winning of a Fire Body." The "Elixir of Life" is in reality the power of Kryashakti, and it is gained by the neophyte in the process of raising the lower or passionate side of his personal self to a stage of perfection analogous to that of the Divine Builders on the spiritual plane, thus gaining the power of creation by will and Yoga.

While the life experiences of the average human being throughout his line of incarnations are gradually fitting him for the possession of the power of Kryashakti, his ignorance of the methods and means by which the process may be accelerated is a disadvantage, from one point of view. The slow processes of Karmic action—the working out of the effects of the causes he has set up in his numerous lives—delay the development of the power of Kryashakti. With the acceptance of the neophyte by a true Master, there commences a more rapid precipitation of back Karma, both good and bad Karma. This is a necessity, for the possession of power over the finer, the higher, forces of life would be an exceedingly dangerous possession for one who was still subject to the action of back Karma.

The dove is a symbol of peace and innocence, as well as of a vehicle of Spiritual power. The doves to be delivered by Surabhi's teats, in one sense, typified the peace which was to rule the sub-races of earth in the golden age of the fourth root race, and also healing for all the ills the humanity—Maya's sons, of that period

inherited. *Maya* is the Sanscrit term for illusion, and as all manifestation is illusion from the standpoint of the real, the ills of humanity, primarily the results of war, disunion, antagonism between opposing forces, can only be entirely healed,—eradicated—by a very great change in the constitution of matter—a raising in vibration of all the constituents of the earth. As that is exactly what has long been prophesied for the coming age, it is not unreasonable to think of similar changes having been made in the golden ages of previous manvantaras, for there is a golden age, an age of perfection, in every great manvantara, an age when all the constituents—man and animal, as well as all other phases of manifested life—have reached the highest stage of perfection possible of attainment during that definite period of time.

During one of the initiations of the aforementioned degree of the Great White Lodge, four trained doves are released, bearing messages to other Initiates located at four different points. These are messages of peace and good will to all other Initiates, as well as an annunciation of the completion of one stage of “the Path” by the disciple who has passed the initiation. This part of the ceremony is partly in celebration of the Cosmic event recorded in this stanza.

The ash tree, the Yggdrasil, the Tree of Life, the Celestial tree and the Sacred Ash of different mythologies and sacred scriptures are all typical of man. Therefore, the branches of the Sacred Ash tree borne by the four doves “for the help and healing of Maya’s sons,” and the before mentioned messages of peace and good will and of annunciation, are indicative of the knowledge and power imparted to the neophyte by the degree of the Great White Lodge into which he has entered. Cosmically, each branch of the Sacred Ash is indicative of one of the degrees of the Lodge—life. Each leaf of that tree is indicative of some single order of a degree, or of a single individual, and the trunk of the tree is a symbol of the Lodge as a whole,—humanity in toto. The roots of the tree symbolize the Divine Builders.

It is hardly necessary to repeat former interpretations of the term “Fohat” in commenting on the last sentence of the sloka, as so much has been brought out in previous commentaries. Sufficient at this time to say that in the phenomenal world “He is the occult, electric, vital power which, under the creative Logos, unites and brings together all forms, giving them the first impulse, which in time becomes law.” By crossing the line of life with another and mightier stride is meant that, at the close of the pralaya which intervened between the fourth and the fifth sub-races of the fourth root race, a more vital electric impulse was imparted by the Fohatic power to the then quiescent life forces, than the impulses which had been given in previous rounds, a greater quickening of the life pulses had occurred.

B. S.

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EDITORIAL MIRROR.

The wars and earthquakes and other seismic as well as sociological upheavals that must come prior to the advent of the next Avatar sufficiently accounts for the present disturbed condition of the planet and its races.



As we have pointed out before in these pages, the drags of the old cycle must be burned up, disposed of, before the uplifting forces of the New Cycle with its imminent Avataric influences may gain headway for the good of humanity.



It is already evident exteriorly as well as interiorly, that as a result of the titanic war now raging a New Idea of the relationship of nations has been born. It is the Idea that no nation of people is sufficient unto itself, but that it is a part of a whole with corresponding moral obligations to that whole.



This idea broaches the great Idea of a Brotherhood of Nations which when established will impose right and not might as is ideal for action. This new Idea will relegate artificial national boundaries to limbo, and enact boundaries based on the *wishes* of people rather than the wishes of ambitious rulers.



Such a Federation of the great nations of the world, a United States of the World, when all nations may disarm without fear, with an international police force to maintain law and order, will mark a New Day for this war-torn planet.



It is easy to see that this is the condition which will make possible the advent of the Avatar. In fact, the imminence of that Avatar to the earth is what has precipitated the present conflict in and with the world.

Coincidentally, with the Brotherhood of Peace that will obtain, we shall have the age of a New Energy as well—the Age of Radiant Energy. We have passed the age of Animal power, the age of Steam is being supplanted by the Age of Electricity, and next comes the age of Radiant energy when the secret of atomic forces will be known and it will be possible to light a city or drive a ship across the ocean by the disintegration of a few ounces of matter. Humanity will not be permitted to know this secret, however, until it can use it beneficently.



Were it known now to any of the belligerent powers, one man could disperse and destroy the united armies at war.



The Great Lodge has promised that this great knowledge will be given to humanity when it is certain that such knowledge will be used only for good.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 122

SILENCE, MUSIC AND TONE.

Silence or Rest is the language of the Heart or Spirit. Music is the science of producing Tone or Sound from Silence. It is also the Art of preserving the Spirit in Tone. A Tone is a Single Voice or Sound.

Music is the first expression of the Silence. It is the only language that is understood alike by all people. It is the natural language of the feelings. We all have the same feelings,—pain, joy, sorrow, anger, love. So we can all understand the language of the feelings or qualities.

There is but One Life, One Spirit, One Silence, and all Tones are parts of the One Life.

When the One Life, the Silence speaks in tones of truth, love, beauty and power, it sends out from itself many lives, many tones, as the branches come forth from the tree, as the sparks come from the flame and the fire. The heart alone can hear the pure Silence, can feel the true Rest, can know and understand the real Voice of the Spirit.

When it speaks in tones for the outer ear to catch, it builds forms or instruments of life from itself by the power of the Music of its Voice. Everything that has form has come from the Silence through the hidden power of Tone within the One Life.

Every seed that grows into a plant does so because there sings within and through it a tone of the hidden life form.

Tone is life, vibration, action, character, growth. So all things that grow must have tone, vibration, character of their own.

If our hearts were more sensitive we would hear these tones bringing life into form; we would recognize these voices in everything that is.

We would hear the crystals, snowflakes, raindrops, stars, sunshine and flowers singing as they build. Why not listen for these wondrous tones in the Silence of our hearts?

We know these things are so for they have been heard by people. Oftentimes in dreams, when the ears have been closed to outer sounds, sweet music has been heard, too exquisite for any outer instrument to play. Oftimes, too, when the heart is at rest, at peace, even though the body be awake, the Voice of the Silence speaks in clear, ringing tones that the heart can hear.

So we know these lesser lives, these finer tones, are constantly singing, working, from within the One Life.

The fragrant flower forms are made from tones of Nature's Voice. Jack Frost's fairy pictures are the result of other tones. We fail to hear the fairy orchestra through the night, but we see the delicate tracings on our windows in the morning, the instruments that were played upon.

So all things, the filmy cloud, the denser rain, the solid hail, the radiant gem, the joyful child, are all instruments for the finer voices of the many lesser lives within the One Life of the Great White Silence to play upon. We may hear them if we will but rest and listen.

The pure, true tones that come from the Silence are always building tones. The bird songs help to hold the earth in form by the volumes of clear tones that pour forth from their little throats. They have preserved or held the Spirit of the Silence, the love and joy of Life within their voices.

This we learned was the Art of Music, and the first thing for the music student to do is to listen, and to learn to tell the difference, to discriminate between tones.

For we must remember that while tones come out from the Silence clear and true they can be changed until they become clouded and false.

And as the clear, true tones are the builders, holding the particles of life to the Great Heart Center, so the cloudy, false tones are the destroyers, tearing down the noble instruments the true tones have built. This is true of our own bodies. A child with a singing, cheerful voice will draw friends to itself and grow beautiful, healthy and strong, where the child of whining, angry voice will send friends away from it and become ugly, sickly and weak.

The magnet, though seemingly dead, draws life particles of iron and steel to itself by the steady tone it sings. The violin bow drawn across loose particles of sand will cause them to arrange themselves in geometrical forms. A particular trumpet-like tone sounded a definite length of time will cause a city wall to fall. An organ tone has been known to wreck a building.

So in the study of music and tone we must hold carefully in mind—that it is not enough to learn how to produce tones from the silence, but we must know how to hold and preserve the spirit or heart of that Silence within our tones.

Then shall our voices be true tones from the Voice of the Silence itself, building our lives into clear Temples of Music filled with a Peace and Rest for all.

SOCIAL SCIENCE.

SPIRITUAL MALARIA.

Mankind, including Masters, Initiates, Adepts, men of the world and all finite human consciousness, is an organic unit made up of interdependent parts with specialized functions. The human body is a perfect symbol of this unit. From it we learn that the health or perfection of the individual is abjectly contingent on the health of the whole.

The function of the aspirant therefore is to serve mankind with the object of promoting the health of unitary humanity in which the health of all individual souls is involved. To do this involves a two-fold process at this stage of human evolution.

First, it is the function of the aspirant to rouse unawakened souls so they may no longer function selfishly and thus contribute poison rather than health to Organic Man. This may be done in

no better way than by using the interests of the unawakened brother as a basis for sympathetic relationship. By participating in the play of such interests regardless of their external character, the awakened soul has an opportunity, if it be used wisely, to lead the unawakened into a love of truth which forevermore will dominate his love of self and its illusions.

This is the first function of him who desires to center his consciousness in unitary humanity rather than in his own personality. To perform this function the aspirant must have rare qualities of love, wisdom, courage and patience. These are developed as he goes along. He learns to do by doing. It is in the effort to perform this function that his spiritual fiber is strengthened and developed.

The second function of the aspirant is to help other awakened souls in their efforts to bring unitary humanity into such a state of health that all individual souls may have a healthy environment in which to function and develop their latent powers.

To illustrate all that has been said above, suppose the aspirant lived in a community where all the inhabitants suffered from malaria caused by a swamp. In such a community doubtless the great mass of the inhabitants, before being enlightened by science, would attribute their malarious condition to many causes ranging from superstition respecting the wrath of God, through belief in all manner and kinds of personal and hereditary weaknesses, to a conviction that malaria inheres in normal human nature.

With the growth of knowledge there would come a time when the inhabitants would learn that quinine helped to relieve malarial symptoms. Then each individual would seek his own salvation from malaria by taking quinine. Some strong natures would meet with some degree of success, but none would escape entirely, while the majority would find only temporary relief by such personal efforts.

Then suppose some few people discovered that the malaria was caused by the swamp. Their first effort would be to awaken other members of the community to this social fact. Their next effort would be to influence the community to drain the swamp.

Such a procedure would follow the ordinary dictates of common sense in such a situation. And when the community was awakened and proceeded to drain the swamp, salvation from malaria for all of the inhabitants would be an accomplished fact. Quinine would be needed no more, and with renewed health each inhabitant could proceed to the normal performance of his normal function.

To make this parallel perfect we have only to suppose that by community action the swamp had been created and maintained; for human beings in the community known as the Earth dwell in a spiritual swamp which organized mankind has created and now maintains.

This swamp is created and perpetuated by those man-made laws, which grant special privileges and monopolies. Its name is Injustice. Its effect is spiritual malaria.

No man escapes, for the owners of privilege and monopoly suffer spiritually no less than their victims. Spiritual health is impossible for any man until the swamp of injustice is drained and our laws so changed that all men may have an equality in opportunity in all material respects and especially with reference to an equality in opportunity for access to our common mother, The Earth.

Even the Masters cannot go on to higher realms until this swamp is drained, because mankind is an organic unit and no soul may be perfected independently of the organism of which he is a part.

It is simply a question of common sense, then, as well as a question of the highest spiritual aspiration for the awakened soul to follow the course outlined herein. First he must rouse other souls, and then all awakened souls must influence government to abolish injustice. These are the first two necessary duties.

All teaching whether secular or spiritual should make everything else subordinate to instructions respecting the need for this and the way to do it. No spiritual quinine, no personal efforts for personal perfection; no fasting; no prayer; no self-sacrifice; no moral rectitude; no teaching; no kindness of spirit; no effort of any kind or character will be efficient means to raise any man to higher spiritual planes of life until this swamp of injustice is drained by governmental action. Other duties and other work then will be necessary and possible, but this comes first.

This swamp obstructs the path to the mountain peak of aspiration. It is the first social obstacle to spiritual perfection, and it is chiefly in their loving and selfless perception of the need for this work, as well as in their knowledge of the spiritual opportunities and possibilities which await us when it is completed that the great souls who are our Masters surpass in power and beauty the inhabitants of the Earth.

G. A. BRIGGS.

OCCULTISM FOR BEGINNERS.

SECOND SERIES. No. XVII.

THE AKASIC BRAIN OF MAN.

Man has *three* brains in his totality. The lowest of these is the cellular brain found as visible substance within the cavity of the cranium and composed of white and gray matter, divided and subdivided into hemispheres, convolutions and all the various parts described by anatomists and physiologists.

In this material brain are found all the centres and correspondences of the five and seven senses, active and latent, as well as of the seven elements, planes and principles of the Cosmos, the brain being a COMPLETE ORGANISM OF UNIVERSE IN ITSELF.

Within the cellular brain exists the molecular brain. This is the ASTRAL BRAIN, sometimes called the *subconscious brain*, or mind.

Within and without this molecular brain is the ATOMIC or AKASIC BRAIN. We say *without*, as well, for Akasa is ALL PERVADING though it may focus anywhere where conditions have been made for centering its energies.

Thus the Akasic brain of man is his atomic brain, and it is through the conscious activity of this brain that man becomes godlike—a god in fact, once he has correlated his lower brain centres with this Akasic brain. Through his Akasic brain Man becomes omnipotent and ONE WITH GOD and the great creative forces of the Universe. Why? Because the cellular and molecular brain is immersed in an infinite ocean of Akasa and these lower brains are but TRANSFORMERS and TRANSMUTERS of Akasa into any terms, forms or forces that the will may dictate, as long as the desire is not out of tune with the Divine purpose. Just as, by means of electrical transformers, motors, rheostats, vacuum tubes, and so on electricity may be transformed into *heat, light, power, chemical force, magnetism, radiant energy* and so on. And electricity is only one of the lower phases of Akasa!

For the student of occultism much depends upon knowing what Akasa is, and it is well to gain a basic idea of this before going further.

Of elements Akasa is the FIFTH thus: Earth, Water, Air, Fire, AKASA. In principles, Akasa corresponds to Higher Manas (Mind), and to Sound UNUTTERED, that is, it is the VERBUM—the WORD THAT IS WITH GOD, THAT IS GOD. Its utterance brings all things into manifestation, and this process goes on ceaselessly.

"All things proceed from Akasa and all things go back to it." So far as finite mind can understand, AKASA IS GOD, and no exoteric religious system has ever had its origin higher than Akasa, though there are two still higher planes of consciousness and energy.

Akasa is the Soul of the World. All creative energy has its root in Akasa; it is, in fact, the CREATIVE FIRE and the cause of creation of worlds or creatures. In the human, Akasa flows in and out of the atomic constituents of the brain cells, the Akasic fires are transformed and drawn down into the molecules and cells themselves, thence is absorbed by the circulating blood and carried to every part of the system for re-creation of new cellular lives as may be needed. Through the PINEAL GLAND and PITUITARY BODY, specially modified fiery Akasic emanations reach the blood which are absorbed and stored up in the reproductive glands, for creative purposes. Literally, sparks of creative, Akasic fires become *encapsuled* in matter for this function. If not used for the creation of offspring, or wasted, these Akasic sparks vivify and energize the whole physical and astral organism by raising its vibrations.

When one is evolved to the point where the cellular, molecular and atomic (Akasic) brains are attuned, the Akasic energies may be drawn into the astral or physical body AT WILL and its energies and powers enormously increased like unto the gods. But this requires correlation with Higher Manas through which Akasa works. It was the Akasic Fires, Energies, that Prometheus "stole," that is drew from "heaven"—from and through his own Higher Manas.

W. H. D.

TEMPLE ACTIVITIES AND NOTICES.

Attention is called to the special offer regarding the book, "From the Mountain Top," and subscription to THE TEMPLE ARTISAN, on the advertising page of THE ARTISAN.

* * * *

On January 8th last a lecture on the Temple was given by Mrs. S. M. Briggs in New York City. The lecture was held under the auspices of Dr. Julia Seton's New Thought Church, and was well attended.

All reports indicate that the lecture was a success from all standpoints and that much interest in the Temple was aroused. Many letters of inquiry also indicate that such was the case. The lecture itself was forceful as well as soulful and reveals that Mrs.

Briggs is well qualified to contact the public in this capacity. Extracts from the book, "From the Mountain Top," interspersed the lecture so that this remarkable book was also well introduced to the public on this occasion.

* * * *

Mrs. Briggs during her stay in New York through the holiday season also gave some parlor talks and met many people as a representative of the Temple work.

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Members are reminded that October was the period for the payment of annual and semi-annual dues. Prompt remittance of dues is helpful to the Centre, permitting settlement of outstanding debts, for printing, postage and other inevitable expenses in conducting the work.

* * * *

Members should exercise care in drawing money orders, for payment of Temple dues, ARTISAN subscriptions, Helping Hand, contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

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